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The diatribe from which I drew the quotations given in the preceding issue might under ordinary circumstances be passed over as another example of the vagaries of the professional 'educator' who in the exuberance of his youth and his inexperience of real values seeks to gain some notoriety by blasting at the foundations of our modern educational system. But the very fact that he professes to be an expert in the new pseudo-science of education and is able to label himself "Instructor in Education and Psychology" in one of our Normal Schools is what is really disquieting. Such teaching in regard to classical instruction and the position of the classical literatures and languages in the education of the man who above all wants to keep the *mens sana* in the present whirling upset which some miscall progress is likely to impose upon the unthinking just because there is not a little sound criticism in the paper. Latin has not been made practical in any right sense of the term. I do not mean vocational in saying this. But the aim of classical teaching in the past has not been to promote culture, nor to serve as discipline nor to help in the comprehension of English. Culture is a matter of much more than content. It depends very largely upon the method of teaching and the teacher himself. Then, too, we have abandoned one of the most important elements in discipline when we have connived at the use of 'ponies' in the preparation of the lessons, and when we have substituted for that exercise which all critics agree in regarding as perhaps the most important for real study and for the appreciation of English style the kind of make-believe jargon that is accepted as having some meaning in most of our school-rooms. We devote at least half of every recitation which I have attended in recent years to this so-called translation. There are other and better ways of finding out whether a pupil understands what he reads. If the present agitation in regard to Latin teaching accomplishes nothing more than the banishment of the 'ponied horror' from the class-room and the substitution in its place of rational exercise in translation as an object in itself, it will have deserved well of all.

The critic seems to feel especially hurt that Latin is taught primarily for Latin rather than for English.

I am afraid that this is a criticism which we shall have to bear with equanimity. To teach Latin for any other purpose than Latin would mean its immediate banishment from the curriculum. In making the objection that the Latin words in our vocabulary have so changed their meanings that they have to be understood as English rather than as Latin words, he states a truth, but does not see that, properly considered, this is as it should be. One of the most fascinating of studies is that of the growth in meaning of words as they pass on down through the generations. And in teaching the influence of Latin on English, the teacher should take occasion at proper times to show how the English has taken its material and made it its own, molding the image or the fact to suit the new demands, in a way that adds an *aura* to words such as the critic cited, at least to those who have eyes to see. It is the duty of the classical teacher to open the eyes of the blind in this respect. It must always be remembered that a man may, for various reasons, fail to see what beauty lies before him, but, when once his attention has been directed to it, the landscape never is the same again.

G. L.

I have often been asked about the relative proportion of the Latin element in English speech. The following answer to a similar query was printed in The Literary Digest for January 25:

Approximations of the kind required have been made by different persons, notably by George Hickee, in the 17th century, who, on the basis of the Lord's Prayer, calculated that nine-tenths of our words were of Saxon origin. Sharon Turner (1768-1847), the English historian, estimated that the Norman words were to the Saxon words as 4 to 6. Dean Trench made the following computation: Saxon, 60 per cent.; Latin, including those received through French, 30 per cent.; Greek, 5 per cent.; other sources, 5 per cent. Computations of this kind that are not based on a fair proportion of the living words in the language are of doubtful value.

An examination of the origin of nearly 20,000 words in common use in different parts of the English-speaking world gives the following result:

Anglo-Saxon and English.....	3,681
Low German.....	126
Dutch.....	207
Scandinavian.....	693
German.....	333
French from Low German.....	54

French from Dutch or Middle Dutch.....	45
“ “ Scandinavian	63
“ “ (1) German	85
“ “ (2) Middle High German.....	27
“ “ (3) Old High German.....	154
“ “ (4) Teutonic	225
“ (Romance languages).....	297
“ from Latin.....	4,842
“ “ Late Latin.....	828
“ “ Italian	162
Celtic	170
Latin (direct)	2,880
Provençal, from Latin.....	25
Italian	99
Spanish	108
Portuguese	21
Greek direct or through Latin, Late Latin, French, or other sources.....	2,493
Slavonic	31
Lithuanian	1
Asiatic: Aryan languages, including Persian and Sanskrit.....	163
European non-Aryan languages.....	20
Semitic: Hebrew	99
“ Arabic	272
Asiatic: Non-Aryan, not Semitic, including Malay, Chinese, Japanese, Tartar, Australian	135
African languages.....	32
American	102
Hybrid	675
Unknown	12
Total	19,160
	G. L.

AN OLD-TIME EPISTLE: OR RELIGION IN THE TIMES OF PLAUTUS AND TERENCE

Caecilius to his Alexandrian friend Charinus

You have asked me to write you at length concerning the religion and the superstitions of our people. In reply I may say that we have a divinity for every form of human endeavor. These divinities are patrons not only of the just, but of the unjust; for the latter most of all need pardon and help.

Among the gods sacred to the unrighteous man we have Cupid and Venus, Hercules, Fides, Salus, Laverna, and the deities of the underworld. Altars to these divinities are to be found everywhere in the purlieus of the vicious. Yesterday, while passing through the Subura, I saw a votary of licentious love, robed in white, kneeling at a myrtle strewn altar. These decorations showed that the altar was sacred to Venus. The occasion was that of the Aphrodisia, the festival of the goddess of love, when the fast set takes to sacrificial rites and, for the time being, lives a life of rectitude. Nearby stood several servants. One held on his shoulders a jar of honey-wine for libations. Another carried ceremonially cleansed vessels for the blood offerings. A third led a lamb and a pig which were crowned with garlands as being devoted for sacrifice. The worshiper with veiled head first burnt *tus* and myrrh on the altar and then with freshly cleansed hands offered a tribute of grain and floral wreaths. When these pre-

liminaries were over, the priest bade all to observe a religious silence. Then, having killed the animals, he kept the vitals as sacred to the goddess, and set aside the rest of the carcass for the suppliant. As the flames consumed the burnt offerings of meal and flesh, the priest chanted the litany, while a hired flute-girl drowned all unpropitious sounds by playing on her instrument.

Other members of illiberal professions are parasites. These worship Venus, Salus, and Hercules. I have known one of those 'men about town' to put aside a tithe of all his gleanings to Venus, to propose setting up an altar to Salus, the goddess of health, in requital of an unexpected invitation to dinner, or to vow a breakfast to Hercules.

Confidence men swear by Fides and bargain for her favor by promising her a share in their ill-gotten gains. While drinking wine one evening in a tavern, I heard a man fuming at the goddess for having played him false after she had taken his gifts. Another tippler was chuckling over a trick he had played her: in the midst of the sacrifice, before the very eyes of the priest, he had filched the portions reserved for the goddess.

Gamblers consecrate their dice to the gods of the underworld. At any tavern, especially during the Saturnalia, you may hear volleys of oaths to the infernal deities amid the sharp click of the rattling cubes.

Footpads, burglars, highwaymen and sneak thieves are devotees of Laverna; for they are much in need of the protection of the goddess of concealment, since their deeds are not of the light.

The righteous Roman also has his patrons. Among these are Juno, the light-giver, Jupiter, the god of prodigies, and the three household divinities—the Penates, the gods of the storehouse, the Genius, the god of the person, and the Lar, the god of the hearth.

Juno is the special protectress of mothers. She receives an offering five days after the birth of a child. Recently a boy was born to the wife of our neighbor. On the fifth day we were invited to witness the ceremony of purification. First the mother asked for pure water, festoons of myrtle, and some coals of fire. Then having decorated an altar with the garlands and having purified her hands, she burnt an offering of myrrh. She completed the rite by spreading before the goddess a light feast of confections, nuts and sweet wine.

Jupiter, as god of prodigies, stands sponsor for dreams. After such a nightly visitation we offer him a prayer and reinforce our supplication by burnt offerings of salted meal and fragrant gums. This function of the king of gods is illustrated by a recent experience of mine. One night I dreamed that an ape tried to reach a nest of swallows. When he failed in the attempt, he begged me to help him by placing a ladder against the eaves. When I refused, he became abusive and threatened me with the

law. At this I caught the beast round the waist and threw him into chains. The next morning, at a loss to understand the dream, in my perplexity I went to Jupiter. Later in the day the meaning of the ape's actions became clear when I caught a worthless fellow trying to steal my sweetheart.

The household gods—the Penates, the Genius and the Lar—play by far the most important part in our lives. I can best give you an idea of their characteristics by recounting a visit that I made during the last Saturnalia to a friend of mine at his Sabine farm. Since my mules were so slow, I did not reach the villa until supper time. Consequently I received an early introduction to the first of these deities. They are the guardians of the larder. At each meal we thanked them for their bounties and, begging a continuance of their favor, we shared our food with them. We put their portion on little plates provided for the purpose. From these side dishes, or *patelli*, the Penates are often called *Patellarii*.

The second of these household deities, the Genius, concerns the everyday life even more intimately than do the Penates. It is the guardian angel of my host. As his *alter ego*, it shares in his good or ill. This dual relationship is often shown on the stage. In the Phormio of Terence Davus bewails the hard fate of a fellow slave. This friend, Geta, has stinted himself and defrauded his Genius to lay up a store of pennies. But all to no purpose: for his master marries and poor Geta has a wedding present to buy.

Characters often swear by their Genius. They also sacrifice to it. In the Captivi of Plautus, the rich oil merchant, Theodoromedes, is represented as being so stingy that he sacrifices to his Genius in earthen vessels for fear that the god may abscond with more precious ware.

In fact so close is the relation between a man and his Genius that, in taking my farewell at the close of my visit, I could conceive of no better way of thanking my host than by calling him my Genius.

The Lar presides over the hearth. One evening, as we were gathered about the fire where the roaring flames vied with the howling storm outside, my host told a tale of long ago. It seems his great-great-grandfather was a miser, who before his death buried a pot of gold under the hearth, trusting the Lar to keep the secret. The son, my host's great grandfather, meaner still, got his just deserts by dying before he learned of the treasure. His son was worse than the father. He not only neglected to win the favor of the Lar by offerings of fragrant gums, wine, wreaths, and the young of pigs and sheep, but he did not even pray to it or bid it farewell on leaving the house, or salute it on his return. Naturally the Lar was all the more offended. The miser, however, had a daughter who in time grew into a lovely maiden. By a perversity sometimes seen in nature, she was just the opposite of her long line of greedy ancestors. As she was unlike her graceless father, the Lar soon

thawed to her charming ways, supported as they were by prayer and sacrifice. Hence there appeared a phenomenon rare indeed among pagan peoples, an instance of a vicarious atonement; for, thanks to the devotion of the daughter, the Lar not only forgave the father but also revealed to him the family secret.

You will gather from this account that my host is punctilious in regard to his religious duties. The experience of his family with the Lar and the pot of gold has made him even more devout than the average man. At least he is less supercilious toward the devotions of the women of the family. Unlike his neighbor Chremes, he does not disclaim any belief in gods when his wife cries 'God forbid'; nor when he excuses her absence on the ground of attending divine service does he add with a curl to his lips that at least she left home for that purpose; nor does he quench her enthusiasm for the festival of Ceres, especially since he and I were out all one night on the corresponding revel in honor of the God of Wine.

On the second day of my visit fortune introduced me to the Roman bent for omens. Such signs are either accidental or from design. The former are both frequently seen and scrupulously regarded. If a Roman meets an animal or a bird, he takes the occurrence as a warning or an encouragement. The interpretation of the phenomenon depends upon the location of the object. Birds on the left discourage an undertaking, birds on the right sanction it. The flash of an animal across the path will make a traveller turn back. Strange actions, such as the crowing of a hen, are forbidding. Often the meaning of the omen is clear only after the event.

You will understand these points after I recount the events of the day. When we had finished our early breakfast of bread, cheese, light wine, and onions, my host suggested that we visit a nearby farm to look at some horses. We were hardly well on our way when we caught sight of a crow flying on the left. This unpropitious accident would have made us turn back if it had not been immediately cancelled by a corresponding flight on the right. A few paces further we heard a hen crow, were startled at the flash of a viper across our path, and were brought to a standstill by the appearance of a black dog. To go further was but to tempt Providence. There was nothing to do except to return and postpone the trip for a more auspicious occasion. However we were soon halted by the tapping of a woodpecker in a tree over our heads. As this bird is noted for its powers of divination, we followed it eagerly in its flight from tree to tree, hoping to be led to some treasure trove, as bee-men often trail a honey bee to its store of sweets.

Meanwhile the day, so fair at dawn, began to show signs that accounted for the restlessness of the birds and varmints noticed earlier in the day. The air became sultry and oppressive, and the birds, includ-

ing our guide, took to nooks and crannies for shelter. Feeling as though we had been following some will-o'-the-wisp, we turned homeward, when the storm broke on us in all its fury. A thorough drenching soon made us regret our heedlessness of the warnings that might have prevented our sorry plight.

Some days later we made a second attempt. Crows, magpies, woodpeckers, all on the right gave us encouragement. We paused, however, at the sight of a weasel. This hesitation changed to confidence when we noticed that the animal was sucking the life blood of a pullet. From the success of the weasel we argued that we too should be successful. The sequel made good the prophecy, for we traded a sorry nag for a good farm-horse.

On the return, I got a lesson in the prophetic significance of such a bodily phenomena as twitchings and itchings; for a twitching eye-brow led my host to remark that somebody must be coming to meet him. A little later an itching shoulder made him think that he must be in for a beating. Straightway the farmer whom he had bested in the horse trade came up with fists itching to pummel his cozener. Having appeased the bumptious fellow, we hurried home, since itching in the teeth of my host betokened that the evening meal was ready and waiting for us.

An outcry, the mention of a name or the way in which one man speaks to another may be ominous. If the omen is unlucky, then the hearer tries to avert it by capping the remark with another. Thus in the encounter with the angry farmer my host being dubbed a whipping post got even by threatening to turn his assailant into a striped lizard. A 'woe unto you!' will always call forth a similar execration. Among a people so quick to find an omen in everything a person's name is a vital matter. Thus anyone hearing your name, Charinus, would expect to be graciously received. A name may even have a business value. My host on buying a slave girl felt sure of making a lucrative bargain when he heard her called Lucrece.

You are no doubt surprised that our people depend upon such haphazard signs in matters both great and small. The need of omens ready for use was early felt. This want created a system of divination. This system comprises *auspicia* and *haruspicia*. In the former the observer watches the flight of birds, in the latter he inspects the entrails of animals. Professional interpreters abound. They are called *auspices* and *haruspices*.¹ Anyone may need their help. Generals seek a favorable omen before a battle. Travellers will postpone a trip if the omens are unfavorable. None would be so foolish as to begin a business venture without the sanction of the interpreters. Lovers resort to them and fear to wed without their sanction. Of course all devout Romans begin each day with some auspice which the

event may prove untoward, causing such some remark as 'The sun must have dawned black for me this morning'. Even though he may be so careful in his observance of auspices, his plans may fail. Sometimes perplexed over the ambiguity of some oracle, he may feel the force of the so-called 'Aretinian' response, saying with Plautus himself,

Peribo, si non fecero; si faxo, vapulabo,
which is to be interpreted 'I shall perish if I don't do it; if I do, I shall get a beating'.

Of course with such a universal demand for divination there would arise a motley crowd of spurious fortune-tellers to take advantage of our superstition. They are somewhat indiscriminately called soothsayers, mindreaders, prophets, conjurers, interpreters, diviners, fortune-tellers, possessed, seers, presagers, demonstrators, and prognosticators.

A man so religious as my host must be possessed of many superstitions. Holding that the good die young, he has taken pains to sow wild oats in his youth to avoid being in the perishable class. He fears witches, whose victims, the insane, he cures by offerings of blood. I saw him spit on an epileptic for the purpose of curing him. He refused to buy a piece of property because it was unlucky. On the contrary he deprecates extraordinary good luck, having a way of touching the ground to avert trouble. If he should expose a new born child, he would leave a ring with it, that, in case it should die, it would not miss its share of the family blessings. Falling ill of a fever, he spends a night in the temple of Aesculapius. Many a time I saw him fling a beggar a copper believing thereby that he would avert an illness and bad crops. He is so little removed from primitive man that in a dilemma he calls to mind the proverb of a man holding a wolf by the ears. He cautions his children about falling asleep out doors lest a swallow or a *strix* should suck their blood. He fears ghosts and would not live in a haunted house; nay, he would not even so much as touch one.

One evening he told me a ghost story¹. In the neighboring street there was a haunted house. In the watches of the night, as rumor had it, you might have heard the clanking of iron and the rattling of chains. At first the sound would seem remote and then nearby. Soon there would appear the form of an old man, emaciated and squalid to the extreme, with long beard and bristling hair. He wore shackles on his ankles and shook chains in his hands. The family would pass the rest of the night in gloom and fear. With time they would fall sick from sleeplessness and die from terror. And so the house became deserted and was abandoned to the ghost. At last the property was advertised for sale. A stranger, reading the sign, took a fancy to the place. When he heard the price, suspecting something from its

¹ Compare Pliny, Epis. 7.27.

cheapness, he made inquiries. He soon found out all about the unsavory reputation of the house. Still he was all the more eager to buy it. The very day he moved in, when it began to grow dusk, he ordered his bed to be laid in the front room. Providing himself with lights, pen and paper, he began writing so as to keep his mind off the ghost. At first there was no noise except the scratching of the pen. Then came the sound of clanking chains. He did not raise his eyes but kept on writing and, to stiffen his purpose, shut his ears. Then the noise freshened and grew nearer. Now it was all but on the threshold. Now it had cleared the doorway. He looked up and recognized the phantom. It stopped and beckoned to him with its finger. In reply he signified that it should wait a moment, and bent to his notebook. It then rattled the chains about his ears. Lifting his eyes, he beheld it nodding as before. Without delay he took up the lamp and followed. It dragged itself along as though hampered by fetters. After it had turned aside into the courtyard of the house, suddenly it slipped away and deserted its companion. Left alone he marked the spot by a pile of leaves and grass. In the morning he went to the police and advised them to have the place excavated. When they had done so, they found a skeleton. Chains had rusted into the very bones and held them in their iron grasp. The relics were collected and buried at public expense. When the shades of the old man had been duly laid to rest, the house ceased to be haunted.

You will perceive from my account that we Romans are tightly wrapped in the bonds of superstition, that the terror of offending some spirit by neglect ever dogs our steps, and that all real spirituality is throttled by our *quid pro quo* view of religion in which for favors received we contract to repay with the blood of rams and the fragrance of incense.

Given at Rome on the Kalends of February, A. U. C. DCXIII.

Portland, Oregon.

ARTHUR PATCH MCKINLAY.

A SOCIALIST AND THE CLASSICS

Mr. E. Pernerstorfer is Vice-President of the Lower House of the Austrian Parliament and the leader of the Socialist Party in that country. It certainly does not seem likely that the leader of so advanced a political party is a reactionary, or not appreciative of modern progress and achievement. Yet, Mr. Pernerstorfer is one of the most earnest and ardent defenders of the Classics as the foundation of all culture. In 1912 he contributed to the *Sozialistische Monatshfte* an article entitled *The Value of Classical Education*.

He begins by insisting that the Humanistic school, as far as men of the professions are concerned, can not be replaced by any other. Nobody knows his mother tongue who has not also learned one foreign

tongue. It must be conceded that this intimate understanding of one's native speech is strengthened by a thorough study of a modern language, but by no means to the same extent as through the study of the two ancient languages. For all modern languages are too closely affiliated grammatically, because they are closely affiliated in time. Many centuries, on the other hand, separate us from Latin and Greek, and these two differ from each other to a considerable degree. In language and in civilization, the Greeks and the Romans have for centuries exercised the deepest influence upon the civilization of Europe. . . . Nobody can deny the value of grammatical study, especially in connection with the Latin language. A youth of no more than twelve years here becomes acquainted with logical constructions of great refinement, long before he has even heard the word logic. This is the reason why the schools must never give up translation into Latin, for this exercise sharpens the intellect as no other subject, not even Mathematics, can do. Nor is it true, in general, that all instruction in grammar necessarily is dry and pedantic. Dry and pedantic any teaching in any subject may be. On the other hand, it is possible to make grammatical instruction fruitful and inspiring. But its greatest value lies in this, that it absolutely excludes 'faking'. This outweighs even all the practical advantages to be derived from the study of Latin, as its assistance in the study of the Romance languages, its indispensability for certain professions, etc.

Mr. Pernerstorfer then makes a still more ardent plea for the teaching of Greek. Latin, he says, without Greek is incomplete and one-sided; only from the study of both Greek and Latin do we learn to understand ancient life, the importance of which for human civilization is so great, so fundamental, that we should be beggared, were it possible to eliminate antiquity from human history. . . . The unique character of the Greek people, of its art and literature *compels* us to claim that the teaching of its language is absolutely imperative. Only once has there been on this earth a race destined to unite foreign influences with its own native genius to a new and harmonious unity and to ascend to the summits of thought and art. . . . There is in no two civilizations a more marked national contrast than that between the Romans and the Greeks. This contrast shows us the fact of nationality as an indispensable law, and thus guards against that false internationalism, which tries to decompose and melt into one another all nations, and is as far remote from the idealism of genuine cosmopolitanism as from the reality of the facts. Thus the study of antiquity furnishes the most valuable insight into practical life.

On another occasion, during an investigation into the defects of secondary education in Austria, Mr. Pernerstorfer attacked the tendency to sacrifice quality to quantity in education. It seems, he said, that

many well-meaning people believe it to be the business of the school to teach *omnia quae sciri possunt*. Knowledge, it is true, is the material with which the schools must work. Without it there could be no schools. But the duty of the school is far less to instill into the brain a certain quantity of knowledge than to teach the pupil how to learn, to beget in the child the joy of learning. It is claimed that grammatical instruction must give way to more practical studies. Now, we live in the age of applied science. We might even write a history of human civilization based upon the history of the development of technical instruments. And yet, there are those who speak with scorn of the study of language, which, after all, is the greatest tool which the human mind has made for its own use, and they believe they understand the use of this tool, if they are able to converse in a language. They heap ridicule upon the fact that those who learn Latin cannot speak it, while any clerk who wishes to go abroad 'masters' a foreign language in three months. But they forget that to speak a language is not a knowledge at all; it is an acquired ability, like tobogganing, swimming and such. The chief value of teaching Latin is to train the youth in clear-cut logical distinctions. Any translation into Latin compels the pupil to perform logical operations. If grammar has to go, Latin might go as well. For the mere reading of the literature, valuable as it is, does not justify the study of Latin, and, moreover, it has no value whatever without a knowledge of Greek.

Lastly, it is said that students never again open a Latin book. Even if that were true, it would prove nothing. There is a beautiful paradox, that culture is the sum total of what a man has forgotten. But behind the paradox is a great truth: one becomes cultured by training one's mind in such a way that on every occasion one is able to take notice not of the accidental but of causation and consequence. It is immaterial whether a rule is forgotten. The important thing is this, that the learning, and the practice of such a rule have graven certain grooves in our brains. Are not mathematical proofs as quickly forgotten as Greek aorists? . . . It is true that life is practical and that the first question is how to provide for one's sustenance. That is our contention, and we always state it, when people ridicule Socialism by saying, 'you socialists are interested only in the concrete, in what touches your stomach'. Hungry people, people who know not where to lay their heads, can not be idealists. But let them not forget that far above anything practical there is another world, the world of immaterial possessions, and that these are not the achievements of applied science,—these are only means to an end; far above these is art, and we still say with the poet, Who does not listen to the voice of poetry, is a barbarian, be he who he may.

ERNST RIESS.

CORRESPONDENCE

My attention has been called to an article on my letter to the Harvard Alumni Bulletin in October, signed by "G. L." (THE CLASSICAL WEEKLY 6.121). If Professor Lodge will read my letter over again, he will see that he has misunderstood its purpose. I did not write that letter in order to make a case for the "paramount importance" of archaeology, nor of the approach to classical studies through the medium of archaeology, but to defend archaeology against an ill-deserved attack. I would be the last person in the world to maintain that through the study of archaeology alone the Greek atmosphere is to be gained: on the contrary, I believe that, as I said in my letter, archaeology is a great, though not indispensable help to the proper appreciation of Greek life and thought. To the serious student of archaeology, an intimate and appreciative knowledge of the classical languages is indispensable; and the "Grecians" of whom G. L. so learnedly speaks are not serious archaeologists but dilettanti. In fact, they can be nothing else, without a thorough knowledge of Greek and Latin. In my opinion, the knowledge and appreciation of the beauty of Greek literature is the primary thing, but, if it can be attained, as I think it can, through the secondary help of archaeology, let us not slight it, but use it as a means to an end.

In justice to myself, and that my opinion may be no longer misrepresented, I shall esteem it as a favor if you will give this communication the same publicity that you gave G. L.'s article.

STEPHEN B. LUCE, JR.

[Perhaps Mr. Luce does not regard archaeology as of "paramount" importance. If he objects to that word I will gladly substitute another. As for the rest the quotations from Mr. Luce's own article seem to me sufficient to justify my conclusions. G. L.]

The views expressed in the editorial of February 15 seem to me to call for vigorous protest. In the first place, may I ask, is it *reasonable*—I will not say *politic*,—in this twentieth century, for any paper that is supposed to be upholding the best interests of the Classics, in any way to stimulate antagonism between classical literature and classical archaeology? May we not reasonably continue to regard the two as mutually helpful? As to which of the two is the more important, why spend time to debate? Two good friends cannot be forever considering in their hearts which is the bigger man. Else they are no friends.

And is it quite axiomatic, as you imply, that the study of ancient cisterns adds nothing to one's appreciation of the Greek genius? Does the lover of Aristophanes get nothing from the study of that complex of rock cuttings—cisterns, drains, steps, walls—in the bare hills beyond the Pnyx? For my part, I believe Greek stock rose on my private 'Change a good fifty percent the day I saw the sewerage system of the Palace at Cnossus. Nor has it ever declined since.

Again, need we so despise those who approach Greek by some other way than that which is orthodox? (*Orthodoxy*, of course, = ἡ δόξα ἡμῶν). For instance, I know a man who, at forty, has been "lured to the study of Greek by the interest which he has found in the remains of Greek art", and who as a result of that lure is now beginning to enjoy the *Odyssey* in the original. I know another, one of the most brilliant students I ever had, who was first

lured to Greek by what you would label, I suppose, the barbarous "neargold" of a poetical translation of Homer. The straight and narrow path is not the figure for us Hellenists to apply to our subject. Rather let us recognize that in the world of intellect and spirit, as Emerson somewhere points out, *all roads lead to Greece!* This is not the century for men either to advocate, or to illustrate in their own persons, as one of the advantages gained by the study of Greek, that which Benson's Ancient Dean of Christ Church points to—"a proper contempt for those who <are> ignorant of it".

Nor can any lover of Greek, I think, readily grant that a man who "is interested in art or archaeology" "will probably find as much enjoyment in Mexican primitive life as he does in that of Classical Africa". Any more than he could grant that one interested in literature would probably find as much enjoyment in Choctaw as in the Greek of Pericles's time. Unless, to be sure, all that is gotten from the study of Greek literature, as your editorial seems sadly to assume to be often the case, is "infinite labor" and dim comprehension of "the Greek itself".

And, in fine, I believe it is high time that we stopped putting on supercilious airs and retorting 'Philistine'! when we are charged with being 'impractical'. In so far as the attack is based—and it often is—on a sane definition of the practical, it is absolutely reasonable. The age is putting even religion to the same test, and those forms of religion that fail to meet the test are dying or dead. Needless to say, education, which is less nearly sacrosanct, cannot avoid being tried by the same standard. Nevertheless it does not follow, I believe, that to our age *practical means material*. Rather it does mean *vital, related to the present age and ministering to it*, and that is what Greek must be to our age as it has been to many past ages.

HAVERFORD COLLEGE.

WM. W. BAKER.

[If Professor Baker will reread the editorial which he criticises he will observe that the value of the study of archaeology is admitted as an ancillary study to Greek. The trouble with many scholars is that they make Greek ancillary to archaeology. Also the few valuable students, whether 40 or 20 years of age, who do get over the wall are recognized in my remarks. G. L.]

In *The Nation* for February 27 (pages 203-205) there was a review of a book by Mr. A. Fingland Jack, entitled *An Introduction to the History of Life Assurance*. Part of the review is worth quoting here:

As a matter of fact, death dues are of long standing. Prominent among the divergent purposes of the Roman *Collegia* was that of providing fitting burial for the members. Under the Empire this was the all-important consideration with the *Collegia Tenuiorum*, associations of people of the lower classes, including even slaves. Apparently, an unfettered right of association prevailed in the days of the Republic, but under the Emperors restrictive measures are discerned. Both Caesar and Augustus suppressed those colleges which they regarded as dangerous, and it was decreed that new associations should be formed only by special permission. This was part of a clear-sighted policy. The Emperors distrusted the upper and middle classes, and for this reason deprived them of the right to combine. Their reliance was upon the army and the lower classes, and they therefore tolerated the *Collegia Tenuiorum*; indeed, they went out of their way to encourage such associations.

There exists an inscription of the year 136 A.D. which furnishes some interesting information regarding one of the *Collegia*—the *Collegium Cultorum Dianae et Antinoi*, at Lanuvium—and which doubtless may be taken as typical. New members had to pay an entrance fee of 100 sesterii (about 14s. 7d.), and to provide an amphora of "good wine", and thereafter contribute to the funds 5 asses (about 2 3-16d.) monthly. The capital thus created constituted the provision for the burial of members. On the death of a member, a sum of 300 sesterii was paid out to meet the expenses, 50 sesterii of this amount being distributed among the funeral train.

It is easy to trace a certain resemblance between such associations as this and the modern life insurance company. Methods somewhat analogous to life insurance of to-day existed also in connection with the Roman army. The Emperors, for obvious reasons, were liberal in their largess to the legionaries, and the recipients were bound to deposit with the ensigns half of what befell them on each occasion, the sum being put to their credit and repaid only at the end of their service, save perhaps in exceptional cases. It remains a disputed question how far the Roman colleges may be regarded as societies aiming at mutual assistance. Yet, as Mr. Jack observes, they had only a step to take to become so. But was the step taken? Mommsen supposed that the *collegia Tenuiorum*, in addition to the care of burials, devoted themselves to aims of reciprocal support. Others have followed him in this view. The evidence, however, is not yet sufficient to support the theory.

Also, that there is any direct line of development between the Roman colleges and the guilds of a later period has still to be proved. . . . While it may be impossible to trace the craft guild back to the Roman *Collegia* in a continuous line, it is not improbable that some of the artisan corporations in Gaul had a continuous existence from the fifth to the twelfth century, and even that the organizations of servile craftsmen on the lands of the larger manors and monasteries had been consciously constituted on the model of the Roman colleges.

ARTICLES IN NON-CLASSICAL PERIODICALS¹

The Athenaeum (London)—Jan. 11, (Greek Literature—Lectures at Columbia University: Roman Laws and Charters, Translated by E. G. Hardy; Catalogue of the Ancient Sculptures Preserved in the Municipal Collections of Rome—The Sculptures of the Musei Capitolini, by Members of the British School in Rome); Jan. 18, (E. Maunde Thompson, An Introduction to Greek and Latin Palaeography); Jan. 25, (J. C. Stobart, The Grandeur that was Rome); The Ancient Mysteries and their Relation to St. Paul, W. M. Ramsay; Feb. 1, (Loeb Classical Library).

Harvard Theological Review—Jan., The Relation of Plato to our Age and to the Ages, G. R. Dodson.

English Historical Review—Jan., Ancient Rome and Ireland, Professor Haverfield.

Fortnightly Review—Feb., Greek Drama and the Dance, G. Warre Cornish.

The Nation (London)—Feb., (Gilbert Murray, Four Stages of Greek Religion).

The Nation (New York)—Feb. 20, (T. R. Glover, Virgil).

Science—Feb. 21, The Study of Man, George Trumbull Ladd (bears on Protagoras).

Spectator (London)—Jan. 18, (Loeb Classical Lib.); Jan. 25, (English Literature and the Classics); Feb. 1, Mediaeval Latin.

Times (London, Literary Supplement)—Jan. 10, The Schoolmaster of Europe (Varro on Farming, Translated by L. Storr-Best).

Yale Review—Jan., The "Tradition" of Greek Literature, Gilbert Murray.

¹For the significance of the forms adopted in making the entries see *THE CLASSICAL WEEKLY* 6.39. Valuable assistance has been rendered by Professor H. H. Yeames and Mr. Irving Demarest.

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